

# ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

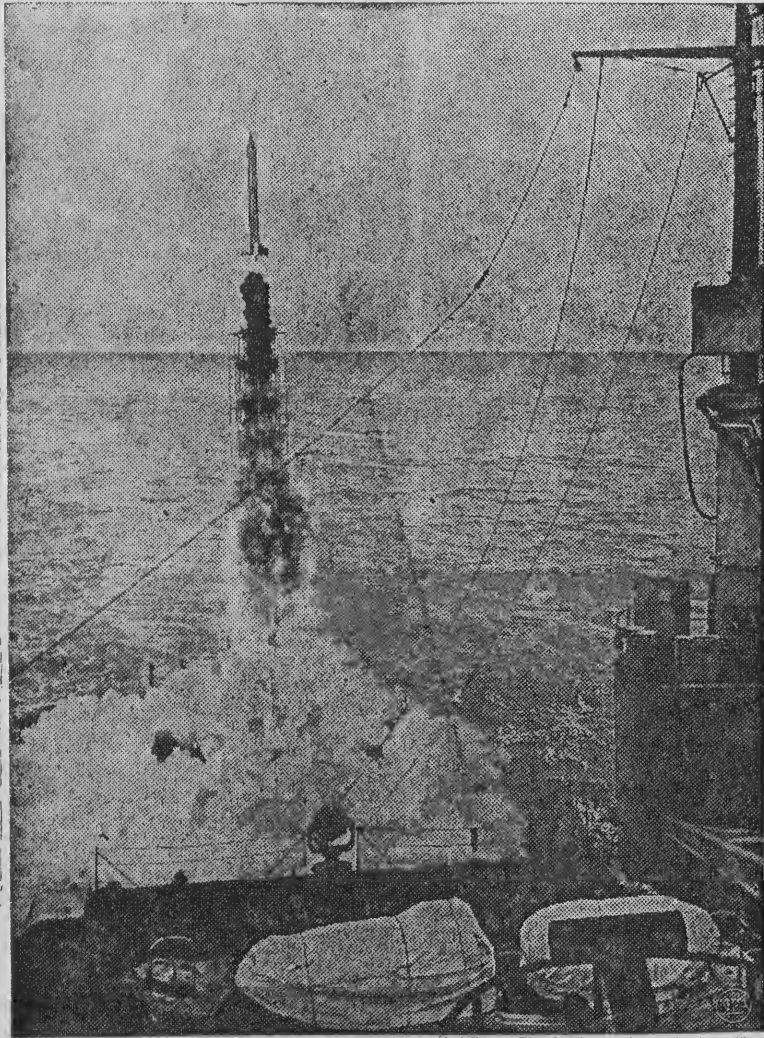
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## NAALTSOOS 'AHI'NIIŁ BINIYÉ YÍZHÍ 'ÁDAALNE'IGII K'AD BAA HOOLZHIIZH

'Ániid t'óó 'aak'eejii' 'anáhooolzhiizh yéedáá' Naabeehó binint'a'í béesh baqah dah naaz'ání ha'nínigíí Tségháhoodzánígi 'átah náánásdlíí' go naat'áanii 'a'náná'níígií yaa ndaast'íí d'ni'. 'Éi shíí nohla'í nihíł béeedahózin. Beehaz'áanii wolyéii bik'ehgo naat'áanii ninádaaha'nííł doolee'ii 'ta' yee lq' da'ast'íí 'íííqá'. Jó 'éi kót'éego yee ndahaz'áq ni'. Diné naaltsoos 'adeidi-yoonííii 'átsé bízhi' naaltsoos bikáá' 'ádaalne'go naaltsoos 'ádaalts'íísi, bee 'ééhózin biniiyé bitqa'niih dooleet. Díí naaltsoos naa'niihígií hwee 'ádingo 'éi doo 'atah naaltsoos 'azhdoo'at da. Sháq' kót'éego bee nihoot'áq ni'. Díí k'ad Níłch'itsoh dabidii'níigo ndízidígíí 'áa'iidóó naaltsoos hataadaa'niihgo baa ha'ooldee'. 'Éi t'áa baa na'aldeehgo naaki ndidoozít. Níléi Yas Níłt'ees wolyéhígií t'áa 'altso nínáádeezidí 'índa 'áádoolzjít.



Díí kwii líd bikée' dzoosihgo be'elyaaigíí t'aadoo le'é t'áa 'anaa' siljii' shíí binahaalyéii 'át'é jini'. 'Éi shíí níléi táłkáá'di tsinaa'eeł bikáá'dóó dego bihichixíí. Díí t'óó nabíhonitaahgo kwii 'ta' dego haalwodgo naaltsoos bikáá'. Níléi dego 'ashdladiindi tsin sitq bííghahgóó niilwod jini'. 'Áádéé' shíí 'índa t'aadoo le'é bee bída'neel'qah danílinii, bee 'éedahózin doolee'ii t'áa bí yik'i niyíiznil. "Aerobee" wolyée dooleet hodoo'niid lá.

Naaltsoos há 'ádaalne'go 'ta' hálák'edaha' nííł. 'Ádaalts'íísi yee'. 'Éi ts'ídá doo yóó 'ajit-t'e' da, háálá 'éi níłáahdi naaltsoos 'adaha'nííł baa ní'diildee'go ts'ídá t'áa 'íiyisíí bíhólnííh. Hwee 'ádingo 'éi doo 'atah naaltsoos 'azhdoo'at da. Kót'éego yee ndahaz'áq nihinant'a'í.

Níléi 'adahoolyéegóó naaltsoos 'ahi'níígií ba dahwiidoo'at dóó t'áa 'éi naaltsoos níhá 'ádaalyaii dabikáa' dooleet. Díí kwii biká'igíí t'óó bee hane'ii 'át'é. Nihinaaltsoosigíí Sháq' Tóhí hoolyéedi naaltsoos 'atah 'adooh'at níigo bikáa'gogo doo níléi Tó Naneesdízi hoolyéedi

'atah naaltsoos 'adooh'at da. Háálá nihinaaltsoosigíí Sháq' Tóhí hoolyéedi naaltsoos 'adooh'at níigo bikáa' 'éi baq. T'áa 'aaníí níléi t'óó'di, háadi da nízaadi béesh nít'i' da baqah naatnishgo 'éi t'áa 'aaníí t'áa 'áadi 'atah naaltsoos 'adooh'at. Jó 'éi 'áadi díí naaltsoos 'adaha'níígií 'ahgóó t'áa 'ákót'éego bá dahwiidoo'at. Kodi kéyahdi naaltsoos 'adaha'nííł baa na'aldeehigíí t'áa bíł 'ahíłjii' 'ákodadoonííł 'áadi. Níléi Hoozdo hoolyéedi kéyah 'atah bi-naatnishdi t'áa 'áadi naaltsoos 'atah 'adooh-

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## NIHINANT'A'Í NINÁDAHA'NÍÍGIÍ BAA NÁÁHOOLZHIIZH

By John C. Claw, Sec'y, Navajo Rights Association  
Kayenta, Arizona

Yá'át'ééh lq'q sik'isóó, 'átah 'áásjilóó, t'áa doo le'égoó 'ahił náádahodiilnih nisingo 'éi díí biniiyé k'ad kwii shá nááhoo'a'. Bee hanáadeedzihigíí 'éi shá náádadidoohs'ííł.

'Íiyisíí baa ndeit'í t'áa 'altsogóó 'éi t'áa nihíł béeedahózin. Díí k'ad hastóí béesh baqah dah naaznili náádadoolee'ii nínáána'níígií 'éi k'ad béeéhózingo daggóó 'anáádoot'á, Wóózhch'ííł binigóó. 'Áko 'éidígíí t'áa 'ánótso nihíł béeedahózingo shíí kóoní baa ndaah't'í 'adahwiis'áagóó t'áa níłtéel nt'ée' diné bikéyah bikáa'góó.

'Áko nihí 'atdó' díí kojí, shí naasháhíjii, Tódíneeshzhee'jii 'atdó' baa hwiinít'í. Diné ts'ídá t'áa 'altso, t'áa dabighangóó yaa ndaast'íígo 'át'é. Baa yadaati'go 'át'é. Díí 'íiyisíí nihilqajjii' dah sidáa doolee'ii, jó 'éi 'íiyisíí baa náhát'í, 'akon. Nihí díí k'ad kojí nihíł haz'áq-jii Tódíneeshzhee' dóó níléi binaagóó Dziłjiiin bikáa'góó dóó kojigo naghái Tsé Bii' Ndzisgai hoolyéegóó diné kéedahat'ííłgóó, 'aadóó 'Ool-jée' Tóógóó da, 'aadóó níwohji' Tooh binii-t'aagóó da níléi Tséfigai Deez'áhí bííghahgo, 'ákqó t'áa 'át'éé nt'ée' yaa ndaah't'í díí. 'Índída Naatsis'áqgóó, 'índa Tó Naneesdízigóó, Ba'á-díweigóó, Dził Líbaígóó, 'áádóó kojigo t'áa 'ákót'éego bá dadiits'a' Tsézhin Bii' dahoolyéegóó. 'Aadóó níléi t'óó'góó ha'a'ah bich'íjii diné kéedahat'ínigíí 'ákqó t'áa 'altsogóó yaa ndaah't'í lá 'Áko díí 'adah náánásdáa doolee'ii, jó 'éidígíí t'éiyá hoł naaki danilj. Binii-naa 'át'éegi 'éi, jó diné t'áa bíł kéedahwiit'íinii t'éiyá baa dadziiníidliigo baa ntsideikees. T'áa diné t'áa béeehojísinii t'éiyá, bii' honít'i'gi hoł béeéhózingo, naagháagi, 'índa nahdée' níyáá-dée' hináagi hoł béeéhózingo jó 'ákót'éego t'éiyá diné doo hoł naaki níłjígóó, baa yijólíigo 'éi kót'éego naat'áanii ha'át'éegi da choidoo-jii'go 'éi bíká 'ahodiichííł. Jó 'ákót'éego yaa ndaah't'ígo bíł naaki danilj. Diné náánáahdi doo yéedahósinii 'éi 'ákóolyeenii niilteeh dabí'di'níigo, 'índa daaníi ndi, jó 'áko diné doo joo'ííłgóogo doo béeéhózin da nahalingo 'át'é.

Jó k'ad lq'í da dadiits'a'go, 'akon, lq'ígóó hadahwiisdzógóó jó 'éi 'ákóolyéhigíí 'éi shí 'alqajjii' diné bá ch'ínishááh ní dajiníigo 'ahił dahojilne'. 'Áko ndi diné doo t'áa 'altso hwéedahósin da, 'akon. 'Ákwe'é t'éiyá 'át'é. 'Aají Tó Haach'jii'jii diné 'ta' Alfred Bowman wolyé jini, 'éidí shí 'adah sidáhigíí bínishtááh ní jini dajiní. Jó 'áko 'éi díí kojí Dziłjiiinjii' diné kéedahat'íinii 'éi doo hwéedahósingóó yaa ntsí-daakees, 'akon.

'Índa naghái Tó Naneesdízi nahós'a'jii 'éiyá Scott Preston, 'éi 'áají ndadiiltéet daaní diné, kót'éego dei'niih. Jó 'éi t'éiyá t'áa 'aaníí t'áa díkwígóó shíí bée'hó'díłzin. Ndi 'áko ndi lq'í doo béeedahoniilzin da daaní 'atdó'. Jó 'akon,

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'ákót'éego baa hwiinít'í díí k'ad. Díí k'ad ch'íní'ánígíí 'éí t'óó bee hane'ígíí 'át'é. 'Índa Scott Preston bikéédóó, jó 'éí yit dah dínóo-keefii 'éí Maxwell Yazzie wolyé, 'éidí yit dah nikeeh, 'éidí bá 'adadi'yii'nił daaní, jó kót'éego 'atdó' diné yaa ndaat'íí lá. Ndi jó 'éí 'áájí t'áá bíjí bił yá'adaat'éhígíí shíí 'éí daabíla. Jó 'ta' 'éí kodóó doo, béédahoniilzin da daaní 'ta' diné kojí Tódínéeshzhee'j'í hinílaí.

'Áko díí nihí kojí náhookqsj'í hiniidláii, díí Dzitíjiin bikáá'góó dóó Tódínéeshzhee' binaagi dóó naghái Tsé Nitsaa Deez'áhi góyaa, Tó Łikangóó, Dzit Náhookziti binaagóó, 'Índa T'is Nábqsjí, 'Índa naghái Ch'ínííí gódeg diné kéédahat'íinii 'éí díí k'ad nihá dah sidáhígíí t'áá 'éí bá 'anáadadi'yii'nił daaní. 'Éí lq'í 'ákódaaníí la. 'Ákót'éego yaa ndaat'í, 'akon. Háálá díí k'ad nihá dah sidáhígíí ts'ídá bii' honít'i'gi, yee siziinii, bintsékees nilíinii jó 'éí bee béédahoniilzin. Háálá ch'óóshdádádá' 'éí t'óó 'akéédóó dah sidáhígíí 'ákóne' 'éiyá yee náhonilnéehgo hoolzhiizh Hastiin 'Adiits'a'í yéé dah dzizdáhádádá'. 'Áádóó wóshdégé bí 'alqáji' dah neezdá díí nááhaidádá'. Jó 'éí k'adéé yíighah 'ateeh. 'Áko 'áaji' nízaadgóó nihá tádoolnish. 'Áko kót'éego yee ndeítkaahgo, yee yik'ítsidayítkeesgo k'ad 'ákót'éego yee yéédahósin. 'Áko bini' t'áá 'éí nihá dah náánásdáa dooleet daaníinii lq'í diné.

'Áko nihíla, 'adahwiis'ágóó baa ntsídaah-keesii, diné baa dzíínóhíí, jó bił kéédahóht'í, t'áá lá 'aaníí 'át'é ni doo hání yii'aah da, t'áá 'íiyisíí doo hání yii'aah da ha'át'éegi da nijii-dááh dadohní, 'akon. Nihinishdááh naghái 'íí' 'ákót'éhígíí 'aadiilyeed, 'éí bee nihinish-dááh dadohníí 'teh ha'át'éegi da jáadk'ehgi da. Baa naahkai 'teh, jó 'ákót'éego doo nihíni dei'aahgóó yá'át'ééh. Nihí 'atdó' díí kojí díí baa ch'ídahosé'áníí diné kéédahat'ínígíí jó 'éí 'ákódaaní, 'akon. Bini' nihííí t'áá 'éí 'alqáji' 'adoolwol, t'áá 'éí bee ninááhidiikah daaní nahalin. Háálá ts'ídá nishónigo ha'át'íi da nihá nayik'í yá'áti, 'éí bee 'át'éego bił béédahózin.

Náánátaahgo 'át'éego bii' nááhonít'íií nihi-lqáji' dah nááneesdáago, jó 'áko 'éí doo 'ééhózin da nahalin. Baa 'ayahoolni. Ha'át'íi da yá'át'éehgo bik'í yáátiingo díí nááhaigo, nízaadgóó k'ad ha'át'íi da yá'át'éehgo nishónigo diné bá nabik'íyáti'go ha'át'íi da bá hasht'e' ninálkid nahalinéé ni' 'akwe'é 'taahgo 'ánáá-nát'éii nináánált'ígo, jó t'áá 'áko doo 'ákwíidoolíit da. T'áá 'óozyíí' 'nt'éé' t'áá 'át'é doo 'ákwíidoolíit da jó daanigo 'ádaaní. 'Éí baqgo 'áko t'áá bił béédahózinii t'áá 'éí lq'í ninánilgo yá'át'ééh hastói. Kodóó bihidinítqadii, béesh baqah dah náádadoo'nił. 'ta' t'áá 'éí ninádahaas'nilgo yá'át'ééh, t'áá 'ataadahóshkizhii, t'áá bił béédahózinii. Jó nihí k'ad kó-dadii'nił kojí kééhwit'íinii. 'Áádóó ts'ídá nahonit'agi, 'nahonit'a' nahalingóó, jó 'ákóq hastói dahodeesáago 'át'é. Díí béeso 'lq'í neeznáá nááhají' bee nda'doonish ha'nínígíí diné bikéyah bikáa'gi, 'ólta' bee 'adahodool-níí ha'nínígíí, 'Índa 'azee'ál'í bee 'ánídahodoolníí ha'nínígíí, 'Índa 'atiin da bee binda'doonish ha'nínígíí, 'Índa kodóó háshíí bee hasht'éé dadoolníí ha'níinii t'áá 'attso, jó biniiyé wókeedgo díkwíí shíí náahai. 'Áko 'éí k'ad bee lq'í da'azl'íí ndi 'taahgóó t'ah baa dahwiinít'í, 'akon. Háádóó shíí t'áá bee ch'ída'doonish. Díí k'ad hastói ninádanii'niłígíí ts'ídá yá'át'éehgo ntsídaakeesii, bitsiits'iin ndaalnishii 'éí t'éiyá baqah haa'nilgo yá'a-t'ééh. 'Áko nishónigo nihá nayik'í yádadoot-tih. 'Áádóó bee nda'doonishgóó nishónigo

'ahádeinilgo yaa ndookah. Jó 'éidíígíí 'íiyisíí naanish náádaadleeh nahalin. T'áá bihólníhígíí, t'áadoo hózhó' ntsékeesii diné doo 'éí 'ta' 'ákóne' 'ajótt'e' le' 'át'éégóó hoo'a'go 'át'é k'ad. Yá'át'éehgo nihe'iina' ndoojgoł t'éiyá dadohníí 'teh, 'akon. 'Áko 'ákwe'é naa-t'áanii dooleetii niilteehgo she'iina' nídoojgoł dadohnínígíí t'óó 'ahonohyóí ndi t'óó t'áq'í hidohkah t'áá 'áko. T'áá 'atah chojoo'j'íhígíí 'ádanoh't'éii t'óó 'ahonohyóí. Hwe'iina' ndoo-jgołgo lá ha'át'éego t'áq'í hizhdoogáát, shí 'éí dooda jiníigo. T'áá bee 'ihónéedzq'í bee háyah 'iidoogałéé lá ha'át'éego t'áq'í jiyooagáat doo-leet. 'Éí t'áadoo 'ádaniit'éhégó yá'át'ééh. T'áá 'áníilsto 'ahidinítnáago 'at'k'indeildzilgo bee náas da'ahíínííjáahgo yá'át'ééh daniidzin 'ta'. Háálá k'ad nahonit'a nahalinii bich'í' yootkáat. 'Éí baqgo 'áko diné yá'át'éehii, hastói yá'át'ééh ntsídaakeesii, jó 'éí ninádahi-doo'nił jó daanigo kót'éego nayik'í yádaat'í. 'Áádóó 'adahwiis'ágóó t'áá shq' 'ákót'éego baa ndaah't'í. 'Áko ts'ídá halee bee baa ndaah't'í. T'áadoo t'áá na'níle'dii 'ádeil'ínigo yá'át'ééh. 'Índa saad doo 'adaaniinii bee 'at-k'íí' yádeilt'íígíí 'ahidinítnáago, 'éidíígíí dó' t'áá 'íiyisíí t'áá níwego yá'át'ééh. Háálá ha'a-t'íi da ts'ídá yá'át'éehgo nihe'iina' náasgóó náádeit'ééh dooleetii biniiyé 'ádeit'í. T'óó na'a'néhígíí, t'óó 'áhát'ínígíí, jó doo 'éí biniiyé hastói béesh baqah dah naaz'áanii niná-dei'nił da. Ts'ídá t'áadoo nídí ha'át'íi da nihá yá'át'ééh dooleetii nihá yéedadi'doot'ííí, dóó nihá yá'át'ééh dooleet shíí nihá ndeidooleetii, jó 'éí biniiyé 'adahat'í.

#### ANOTHER ELECTION IS COMING UP

My friends, I have been given another opportunity to chat with you through this medium.

You all know what is the chief topic of discussion at present. As you know the date of the tribal election has been advanced to March. You are probably aware of this fact, since it is being talked about everywhere, all over the Navajo country.

And over here where we are in Kayenta it is also being discussed. Everyone is talking about it, even around their homes. The main subject of conversation is who is going to be the Chairman. This is the main topic here around Keyenta, as well as up on Black Mountain, over in the Monument Valley, around Ol-jato and down along the river. Similarly, at Navajo Mountain, Tuba City, Bodaway, Grey Mountain and the country around Cedar Springs. And the people who live over east of the Reservation are discussing it too. No one is certain who ought to be nominated for Tribal Chairman. The main reason for this is that we really trust only the people we know. A person has confidence only in someone he knows well—a person whose character, habits and background are known—and that is the type of man who is being sought. So, as they mull the matter over, the people are undecided. When a candidate who is known is named for the position, people are uncertain.

So we hear of many from many areas who reportedly have thrown their hats in the ring. But these men are not universally known. They are only known locally. It is said that Alfred Bowman, a man from over toward Tohatchi says that he'd like to try for the Chairmanship. But the people from over here toward Black Mountain aren't acquainted with him.

And over in the Tuba City area the people say that they want to elect Scott Preston. That's what we hear. As a matter of fact, he is pretty well known. But also, many say that they do not know him. So that's the way the discussions are going. I'm merely passing this information on to you. And in the matter of the Vice Chairmanship, the people on the west are saying that they want Maxwell Yazzie for this position. Whatever those people prefer over there—well, that's up to them. But some of the people over here around Kayenta say that they don't know these men.

However, we live over here on the north side—the people up on Black Mountain, around Kayenta, down below Rock Point, at Sweetwater, Teec Nos Pos and up about Chinle—are for reelection of the present Chairman. There are many who are in favor of that, because we know the character of our present Chair-

#### Naaltsoos 'Ahi'niit K'ad Baa Hoolzhiizh—

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'at. Naaltsoos nihá hadilyaago naaltsoos 'át-ts'íisí nihá'doodqzégé t'éiyá bihólnííh. Nihee 'ádingo 'éí dop 'atah naaltsoos 'adooh'at da. 'Azhq' naaltsoos 'ta' nihee hółq' ndi t'áá hoo-ghandi ninootq'ago t'áágéed naaháago dó' dooda. 'Íshj'áq' 'ákót'é.

Yas Nílt'ees dabidii'niigo ndízidígíí naaki-góó yootkáatgo 'éí nléi naaltsoos 'adahidoo'-nił bá dahwiidoo'aatgóó diné 'átah dadoolleet. Jó 'éí tsosts'idiin dóó bi'q'q díí'go daats'í 'ákó-t'éego diné bił dah nahaz'áq'góó 'átah da'doo-leet. Díí nléi 'átah da'aleehgóó díí nihahastói béesh baqah dah doot'áat, naaltsoos bá 'adahi-dii'nił dajiníigo hastói táa'go ndahizhdoonił t'áá hoł dah nahaz'áq'góó. 'Éí naaltsoos bá 'adahidoo'niłgo 'ahaa dahodínóolnéet. Díí hastói náhádłhágíí baa na'aldeehgo 'atdó' diné 'ta' nléi Province Nominating Convention deiłnigo hótsoago 'átah 'aleehgóó há doogaa-łii 'ta' ndazhdoot'éet. 'Índa naaltsoos 'ahi'niit baa ní'diildee'go kwii naaltsoos yaa 'adahal-yáq' dooleetii dó' táa'go ndazhdoonił.

'Éí 'ákódaadzaa dóó táa'ts'áadah náánéis-k'q'ago, jó 'áko 'ashdla'áadahgóó yootkáat doo-leet, 'áadi 'éí díí Naabeehó bikéyah díí'go 'aháádzoogíí dabi'igóó hótsoago 'átah da-

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man. We know his character, we know what he stands for and we know his thinking. He was the Vice Chairman with Chee Dodge, and four years ago he became the Chairman. Now he has nearly reached the end of his term. He has served us well. The voters know him for what he has accomplished. So there are many people who want to see him reelected.

So it's up to you people everywhere who are considering this matter. Some of you say you've got to gamble on a candidate, so you'll bet on someone you have confidence in—one of your neighbors—and if you lose you just lose. You say you'll bet on such and such a horse to win at the racetrack. That's what you do, and in cases like that you don't usually regret your choice. So, in the same way, we who live over here are taking our chances with certain candidates. We're betting again on our same horse. He has really tried hard, and the people know him for the effort he has made.

On the other hand, if someone new takes the Chairmanship we will be uncertain about him. There will be suspicion of him. If anyone new is put in his place the person will wreck all the things our Chairman has accomplished for us over the course of four long years. So the best thing to do is to put back the one we really know, as well as the Councilmen with whom he works. At least some of them who know what is being done. The Council is now moving toward a difficult period. I have reference to the Long Range Program, according to which there will be schools, hospitals and roads built on the Reservation, as we have been requesting over the past four years. That has been approved, although in some of its aspects it is still under discussion. It will be starting very soon, so it's up to us to elect the best possible leadership. They will serve us well. They'll be the ones who distribute funds for the work. This will be their work, so we cannot take any chances in the selection of our leaders. You all say that you want to get back to security and prosperity, But although you are looking for a leader who will bring back these things for you, many of you shrink back when you are called upon to be one of the leaders. There are many of you who would make good Councilmen. If you want prosperity, why should you shrink back and say "Not me"? Why should a man shrink back when the people have such confidence in him? We shouldn't take that attitude. Some of us feel that we should all work together and pull one another forward. The day is drawing near when there will be many difficulties. So the people are calling for the election of a good man.

So let's be very careful. And in connection with the different factions, let's not speak evil of one another. Because we are all seeking something that will improve our living. When we elect our Tribal Councilmen we do not merely do it as play. We elect our Council so that they can accomplish something to our benefit.



## ADAHOONILIGII

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Robert W. Young ..... Editor  
William Morgan ..... Translator

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dooleet. Díí hótsoago 'álah da'aleehédi 'índa hastóí béesh baqah dah naaz'ání yá 'alqáji' dah nánidaah dooleetii, naaltsoos bá 'adahidoo'nií béeedahodooziji. Jó 'éí nílí da'nííts'áq'déé' diné ndabi'diis'nílii 'álah dadoolet. 'Éí 'adah nánidaah dooleetii yaa ndadoot'iji. Yee ha-daasdzíí shíí 'éí naaltsoos bá 'adahidoo'nií 'adahwiis'áagóó, ndaa'níí'dóó bik'iji'. 'Áni-hwii'aahii dadooletii dó' t'áá 'ákwií yee ha-dadoodzih. 'Éí dó' naaltsoos bá 'adahidoo'nií.

Hastóí naaltsoos bá 'adahidoo'nií shíí naaltsoos bikáa'gi bida'alyaa dooleet. Biighahgi 'éí dik'áago nda'asdzoo dooleet. 'Áko díí lá yá'át'éehgo shinant'a'í dooleet ni dzinízinígíí biighahgi 'a'fna 'azdoozoh dik'áago si'ánéé bi-yi'gi. Díí naaltsoos bikáa' 'a'fna da'dziizohígíí 'éí nílí Dqago 'índa 'ákót'éego baa ni'dooldah, Wóózhch'íí d wolyéhígíí bini. Kót'éego 'a'fkée' dahoní'áago baa nda'dooldah, 'akon.

Dahonohsánígíí t'áá 'ánóltso 'ákót'éego nihinant'a'í naaltsoos bá 'adahidoo'nií. Díí naaltsoos 'ahí'níí'gíí doo nanit'agóó 'át'é. T'ah nahdée' naaltsoos 'anidahií'nií'k'as-dáq' t'áá 'ákót'é. 'Índa t'áá díí bee 'ihoo'aah nílí. Kojí naaltsoos 'ahí'níí'gíí béeedahonohsingo nílááh t'áá Bilagáana nahat'a yiniyé náhidinoobjíí naaltsoos bá 'adaha'nií'go doo nihit'ndanit'a da dooleet. 'Éí baq t'áá 'ánóltso nabídanohat' d'óó bídahoot'aah. 'Áádóó díí kojí t'áá níí nihinant'a'í 'ádá ninádeí'nií biniyé naaltsoos 'adahii'nií'k' níhá bee hoo'a-ígíí dó' t'áá 'áníltso, t'áadoo 'a' shíísh shik'ehdi daniidzini, t'áá 'áníltso da'niitahgo yá'át'ééh. Hastóí baa dzíniidlii, yá'át'éehgo níhá hoo'aa' dooleetii naaltsoos bá 'adiit'a. Nihaa honeeznáa ndi 'éí doo nihíni yidoo'aa' da. Doo 'atah naaltsoos 'oo'ah dago, t'áá níláahdi na'ádéhdzilgo háadi da nihinant'a'í bee niyádóltihgo t'áadoo biniyé'hégo 'ádidoohnií. 'Éí Naabeehó niidlií shíí naadiinta' nihináahaidóó dego hodees'áago t'áá 'áníltso nihinaanish 'adayíniilzingo yá'át'ééh. Jó náásgóó 'ádá tsíhookos nílínií 'át'é. 'Éí baq hastóí ts'ídá yá'át'éehgo níhá hoo'aa' dooleetii 'ádá ndahidii'nií. K'ad t'áá 'ákót'ééh.

### ITS TIME TO REGISTER TO VOTE

As you may remember, last September the Tribal Council adopted some new regulations for tribal elections. The first thing that you the voters will have to do will be to register. You cannot vote in the tribal election unless you have registered, and you must register between December 1 and January 31.

When you register the registrar will give you a little card. You must not lose his card, and you must bring it with you to the voting place on voting day. If you do not have it then, you cannot vote.

The place at which you want to vote will be written on

## T'ÁÁ NÍHÍ NA'ÁK'Í YÉILTI'GO YÁ'ÁT'ÉEH

Hataa'ii Bitsi'k' — Kayenta, Arizona

Díí k'ad kwe'é tseebí'gíí biyi'gi diné bá sézj daashíí honí'téelgo. Ch'óoshd'áq'dáq' tó biant'a'í nílí dooleet ha'nígo diné shaa yilqad-go ndasistj. 'Áádóó wóshdée' náahodeesh-zhiizhí 'á'chíní yá dah sidáhi nílí dooleet shi'doo'niid. Siláago t'áá na'níle'ii nihaa ndaa-t'ínígíí t'áá 'a'ltso níwe bidinií dooleet. 'Ákót'éego ndashidzistj, 'akon. 'Áádóó wóshdée' náahodeesh-zhiizhí k'ad díí náahaidáq' t'áá naaznilií 'anádashidzist'e'. 'Áko t'áá bee shik'e'eshchí nahalin silíí. 'Áko ts'ídá yá'át'éehgo diné bá yáshti'. Ts'ídá t'áá 'aanínií bee d'ine bá yáshti'. Shik'edahó'í nahalin.

Ha'at'ii da bee 'atí nihí'dil'ínií, 'azh'á 'ákót'éego bee 'atí nihí'dool'íid ndi, 'áko baa héí nisin shí. Dibéhígíí t'áá 'éí t'éiyá shibeehaz'áanii nílígo, jó kót'éego sha'á'chíní bee náás yish'ish nt'ée', 'akon. 'Áko Jáan Káala 'a'ltso shaa neidiidlá. Neeznádiin dóó bi'aa hastá-diin kohgo dibé shighaa'nií. 'Aadóó wóshdée' hodeesh-zhiizhígíí doo bidziil da silíí. K'ad t'áá neeznádiinií bee shá haz'á, 'akon. Doo biighah da sha'á'chíní. Tsí'k'íí daazlií, 'a' ch'ik'íí daazlií, 'akon. Shaadaanií dahazlií dóó shizháa'áad dahazlií. 'Áko shíí yéé shi-'oh 'aneel'á nahalin silíí.

'Aadée' 'áhoot'éego bik'ehgo b'ehaz'áanii nihich'íí naat'í'gíí bik'ehgo kót'éego t'áá 'a'ltsoní biyi' góne' 'anihí'doodzil silíí. 'Áko díí nílí'ée', 'akon, Hwéeldi hoolyéégóó nda'asdee' yéé'dáq', 'akon, (jo shí 'éí shadahastóí nt'ée', dashichaií nt'ée' doo Hwéeldigóó ndaaskai da. Shí doo Hwéeldigóó niséyaa da, 'akon. Kojí Naatsis'áan biyaa'í honiidl'oggo t'áadoo 'ákóq' ndasiikai da.) shichaií nt'ée' 'ákóq' bits'áq'

the card. You can only vote at that place. For example, if it says on your card that you are to vote at Shonto, you cannot go to vote at Tuba City. You have to vote at Shonto if it says Shonto on your card. The only way you can vote somewhere else is in case you are working away from the reservation on election day. There will be some voting places set up for people who are away from home. If you are working in Phoenix on election day, you can go to vote in Phoenix. All you will need in order to vote is a registration card.

On January 2, 1951, there will be meetings at each one of the election communities over the reservation. There are 74 of these. At these meetings the people in each locality will name three candidates for councilman. On election day they will choose one of these men as their councilman. At this same meeting they will also name one person from their community as their representative at the Province Nominating Convention. They will also name three men from their community to help at the voting place during the election.

On January 15, 1951, the Province Nominating Convention will begin. You will remember that the reservation is divided into four parts. Each of these four parts can name a man as candidate for Chairman of the Council. At the meeting which starts on January 15, the candidates for Chairman will be named. They will be named at this Province Nominating Convention we spoke of. You remember, each one of the election communities will send one representative to this nominating convention. These representatives will do the nominating, and they will vote on the candidates. Anybody can go to the convention, but only these representatives can take part in it. At this convention they will also name two men as candidates for judge in the tribal courts.

You will vote by putting an x under the pictures of the persons you want to vote for. The pictures of the candidates will be right on your voting paper or ballot, as it is called. The voting time will be in March.

Be sure to take part in your tribal election. It is not very much different from the way people vote outside the reservation. Learn how to do it at home, and then go register to vote in the State and National elections too. If you stay at home and fail to take part, you shouldn't complain when you get bad leaders. It's up to you, the people, to pick good ones for yourselves.

'ada'iiznáago kodóó 'ákóq' hakée' sodilzin, 'akon. Yá'át'éehgo nináhidookah nígo sodilzin nt'ée', 'akon. Áko dibé wolyéii náneest'á. Díídi míí náneest'á, 'akon, ei tooh tát'áá góyaa. Shichaií nt'ée' Dágháah Sikaad wolyéé nt'ée' kodóó diné yikée' sodilzin. Jó 'éí ts'ídá shichaií nt'ée', 'akon. 'Áko 'áádée' baa niná-'iis'ná, 'akon. Baa niná'iis'náa dóó kodóó dibéhée' t'áá níjaa'ígo yitaiizhjaa', 'akon.

'Áko Tséhootsooídi dibé naas'níi'í 'éí díishj baa saad dahoniidli jó danihijinígo kót'éego bee nihaa nijikai. Shí 'éí doo t'áá 'a'ltso 'éí 'át'ée da nisin. Kojí Naatsis'áan biyaa'í náneest'áanii 'éí 'át'ée nisin. 'Áájí bits'ée' 'tee' sitá, 'akon. 'Éí baq díishj kodóó nílí ha'a-'aahjigo t'éiyá dibé 'ahinilkaad, 'akon. T'áá 'aaníí nílí Tséhootsooídi naas'níi' yéé 'át'éego lá 'áádée' wóshdée' 'e'e'aah bich'í'go dibé 'adahinilkaad dooleet nt'ée' ni. 'Áko kót'éego shí shí bééhózin, 'akon.

Nléidée' ts'ídá t'áadoo 'át'éhégoó shada-hastóí yéé, dashichaií yéé, dashizáani yéé yikah. 'Éí bik'ehgoó dah sézjigo díishj bee 'atí shi'diilyaa'ígíí baa saad honisht'oggo baa ntsés-kees, 'akon. Diné bi' k'ée'hasht'ígíí ts'ídá t'áá 'a'ltso bee bich'í' yáshti'. Jó kónisht'é, 'akon.

Nályééh naat'í'gíí, ha'a'aahjigo níhá baa hwiiní'ínígíí, béesh baqah dah naaznilií níhá hadeist'í'gíí, jó 'éí baa 'ahééh nisin. 'Áko na'ák'í yáti' wolyéii ts'ídá shí nílígo baa ntséskees. Háálá ts'ídá t'áá 'aaníí 'át'éeí shidine' bee bá sézj, 'akon. Shizáanii, shada-hastóí, shitsi'k'ée, dasik'isóó danilínií, shich'eeke' danilínií ts'ídá t'áá 'aaníí'gíí bá sézj, 'akon. Kó nisht'éego 'ánisht'éego 'ánihidishní, 'akon, shinant'a'í, 'a'ltah 'áásj'í' t'áá 'ánóltso. Ts'ídá t'áá 'awolí bee na'ák'í yáshti' nisin. Ts'ídá t'áá 'aaníí'gíí bee yáshti'go diné bá sézj nisin.

Háálá doo 'ihwiil'áq' da. 'A'ltso nihaa dáa'-diildee'. 'Aadée' beehaz'áanii ha'nígo ch'ée' nihich'íí ninádaji'nií. 'Ólta' nihqah daji'ígo jó biniinaa nihaa'diildee', 'akon. 'Áko 'éí biniinaa níí beehaz'áanii yéé 'a'ltso nihits'ályá, 'akon. K'ad t'áá 'aaníí níhá'á'chíní t'áá 'a'ltso 'idahoof'áq'go shíí 'éí t'áá 'a'ltsoj' níhá yá'át'éeh dooleet nt'ée'. Dibé 'ádingo k'ée'hwii'í ndi shíí yá'át'éeh dooleet nt'ée', 'akon. Jó k'ad t'áá 'a'ltso doo 'adiits'a'ii t'éiyá k'eeda-hat'í, 'akon. 'Áko doo bá yá'ashx'ogóó baa ntséskees shí, 'akon. 'Áko k'ad bee haz'áanii ha'nígo bich'í' naat'í'gíí doo bi' béeedahózin da. Ha'at'ii sh' bee ho' béeedahodooziji. T'áá-láhago dah 'alzhin ndi, házhi' t'éiyá ndi doo ho' béeedahózin da. T'áá 'áko ndi t'áá ha'á-t'éegi da ho' neínishta'go bee 'anashwo', 'azh'á naaltsoos doo bááhasin da ndi. Ha'at'ii da baa ndahat'í'gíí t'áá 'a'ltso haa'íla doo biniyé ninisháah da, 'akon. Kót'éego shí ní-bééhoyooziji'gíí t'áá 'áko ndi bee 'anashwo', 'akon. 'Ílta'go shíí t'áá yinií 'át'éegi daats'í shí bée'hózin dooleet nt'ée'. Sha'á'chíní t'áá 'a'ltso doo da'íí'í' da. Da'íí'í' 'éí lá t'áá 'aaníí bá yá'át'éeh ni dibé 'ádingo. Jó 'éí 'éí daashíí néeláq'ji' ntsídaakees. Kojí doo 'íil-ta'ii 'éí dibé nílínií, nihigáál nílínií 'íí', bée-gashii da 'áaji' t'éiyá nihintsékees danilí. 'Áko 'éí t'áá 'a'ltso doo níhá ho' 'íí'íid da Jáan Káala, 'akon. 'Áko doo 'íil-ta'ii jó doo níhaa ntsí-dzík'éez da, 'akon. Jó shí 'ákóhodishní, 'akon. Kót'éego shidine' bee bá ntséskees. 'Áko doo na'ák'í yáti' da. 'Áko díí bee dahinii'náanii yéé nihits'áq' 'atí jiila'ígíí biniinaa níhizáanii yéé 'anidééh silíí, 'akon. Nihahastóí yéé ni' k'ad díishj boogháq', 'akon. Shí díí kót'éego nish'í, 'akon. 'Aadée' shíí 'éí ha'at'íí

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shíí ndahatseed, t'áá hó doo 'ákóq' 'ádajit'íí-  
góó 'éi hooghą́ą́, koshíí 'át'éego baa ntsída-  
dzikees ndi, shí 'íinisingo 'éi be'iina' bits'ą́ą́  
baa hwiinít'íníí, kót'éego bee 'atí bi'diilyaa-  
ígíí 'éi nihahastóí yęę bootstí nisin. K'ad  
díishjí 'ákót'éego nabíttseed, shí 'ákót'éego  
nsh'í, 'akon. Doo lá dó' yówéé' 'át'ée da lá  
Jáán Káala wolyéii, doo 'ákóne' nihá 'ahóó'ą́ą  
da. Doo 'íilta'ii doo nihaa ntsézkéé da, 'akon.  
'Áko 'éi baqgo nályééh naat'í'ígíí t'áá shíí  
yá'át'éehgo baa ntséskées. T'áá 'aaníí t'áá  
'áníiltso 'íilta'go, nihá'átchíní da t'áá 'áltso  
da'íilta'go, jó 'ákó 'éi t'áá shíí nihá yá'át'éeh  
dooleet'ńt'ée', 'akon. 'Áko ts'ídá t'áá na'ák'í  
yéiiltí'j' t'éiyá shíí 'aghá hodiyyí'ą́, 'akon. 'Éi  
baq kót'éego shidine'ée bee bá yáshti', 'akon.

#### IT'S WELL THAT WE SPEAK UP IN OUR OWN INTEREST

By Jack Boone—Kayenta, Arizona

I am a leader for a large part of District 8. At first a  
great number of the people elected me "water-chief (?)." And  
then later on they asked me to act as the children's  
representative, to intercede for the people when they were  
molested by the police without just cause. And then four  
years ago they again elected me as a Chapter Officer. So  
it would seem that I have held three different positions.  
I really do a good job of speaking up for the people. I  
speak for what I consider to be right, and the people seem  
to obey me.

Anything harmful that befalls our people, even though  
it has already taken place, arouses my sympathy. I follow-  
ed stockraising as a medium for raising my children, until

John Collier took t away from me. He took 160 sheep  
away from me, and from that time on our source of liveli-  
hood fell off. I am permitted only 100 head now, which  
is inadequate for my family. They have grown to young  
womanhood and to young manhood, and they have mar-  
ried, and the lack of stock leaves me in financial straits.

The conditions brought about by these laws have  
forced us into many hardships. At the time the people  
went to Fort Sumner my grandfather did not go. He re-  
mained behind to pray for the safe return of the people.  
(My old folks did not go to Fort Sumner, nor did I. We  
lived over here under Navajo Mountain, and did not go).  
My grandfather prayed for their safe return. During the  
period of exile at Fort Sumner our sheep prospered. Our  
herd grew to 4000 head there along the river. My grand-  
father was known as Clumped Mustache, and it was he  
who prayed after the people. Finally the people came  
back, and when they did my grandfather divided the  
sheep up amongst them.

At the beginning of stock reduction they told us that  
our sheep descended from those that were distributed to  
us at Fort Defiance, and to this statement we take ex-  
ception. I do not wholly agree with that. They are really  
the descendants of the sheep that were raised at the foot  
of Navajo Mountain. It is over there that their umbilical  
cords are buried in the soil (i. e. that is the place from  
which the present livestock sprang). That is why the  
movement of sheep is eastward from the western part  
of the reservation (because people looked to the west  
when they desired to buy stock). If it were true that the  
present sheep are the descendants of those distributed at  
Fort Defiance, the movement would be a westward one.

My ancestors have never done anything wrong. So from  
that point of view my thoughts in regard to the harm  
that has been done to me are today bitter thoughts. I tell  
my neighbors all about these things. That is the way I am.

I am thankful for the fact that our Tribal Council  
has presented certain claims before the Claims Commis-

sion. And I am really a person who stands in favor of  
speaking up in behalf of his own interests. I am one who  
stands for right and justice for my people.

We have not learned. We still lag behind, and we do  
not understand the regulations they make for us. They  
have not provided enough schools for us and consequently  
we are trailing behind. Consequently, the basis of our  
livelihood is gone. There is no doubt that the education  
of all of our children would work to our benefit. With an  
education, it would no doubt be all right for us to live  
without any sheep. But as it is, there are too many with-  
out an education. So the grazing regulations do not serve  
the best interests of these people. They cannot under-  
stand the new things that are introduced to them. On  
what basis could they possibly understand them? They do  
not even know a single letter of the alphabet, so I have  
to try to explain things to them, even though I myself  
cannot read and write. I attend every meeting I possibly  
can to gather all the information I can in order to help  
my people. If I had gone to school I would no doubt  
really have a fund of knowledge. None of my children  
have gone to school. A life divorced from livestock is all  
right for those who have gone to school. The educated  
people have a broad fund of knowledge. Those of us  
who did not go to school know only our sheep, our cattle  
and our horses. Yet John Collier took none of these fac-  
tors into consideration. He gave not a moment's thought  
of us who are uneducated. But some of the people do  
not speak up for themselves. Due to the fact that the  
things upon which we depended for our living have been  
taken away from us, some of our womenfolk are dying  
off. Worry over these matters is killing off our menfolk.  
Perhaps the government feels that they are merely dying  
of diseases, but I do not agree. I think that worry is kill-  
ing them off. That awful John Collier misled us. He did  
not take into account our lack of education. I am glad  
for the Claims Commission. We must speak up and pre-  
sent our case.

### BEEHAZ'ÁANII BEE 'ÁLK'EHÓL'Í NILÍINII KIIS'ÁANII DÓO NAABEEHÓ DINE'É ARIZONA DÓO NEW MEXICO YII' KÉÉDAHAT'ÍINII BÁ NIDAAHYA'II DANÉEL'J' DÓO BEE LÁ DA'AZLJ' JUNE 2, 1937 YÉÉDÁÁ'

Díí naaltsoos Diné k'ehjí saadígíí bee bik'e'eshchjigo hahi-  
nidéhígíí biyi' beehaz'áanii dóo bee 'álk'ehól'í danilíinii Naa-  
beehó dine'ée bá ndaahya'ii bikáá' 'ádaalne' dooleet' hodoo'niid  
ni'. Jó 'éi díí kwii t'aa náas yit'ihii 'ta' bikáá' náánás'nil.  
Ní'tch'i Ts'ósí dabiidí'íníí bini naaltsoos haníídee' yęę bee  
hahoolzhii'ni'. 'Éi k'ad kodóo bighą́ą́h náádéjaa' nilíinii  
kwii bik'i náánásdzoh. Díkwíidi shíí naaltsoos 'ákót'éego  
dabikáa'go bee hadínóodah. Díí bee nahaz'áanii danilínígíí  
'álah Tó Naneesdzidóo naa'aashgo 'éi 'ákót'éego naaltsoos  
yikáá'niiníil. William Morgan 'éi kojí' naaltsoos yá yikáá'  
ninááné'nil, 'éi diné deidínóot'íí biniyíe.

Diné yee hasht'e' ninádookahii neeznáá náahaigóó bida'i-  
níish dooleet' daha'níigo 'akóq' naaltsoos hadadilne'go baa nda-  
'aldeeh, 'áko 'éi 'ádaanígigo Naabeehó dine'ée Beehaz'áanii, bi-  
k'ehgo dahwéet'ée dooleet'ii bikází nilíinii 'ta' 'ádá hadeidi-  
doolníí' daaní. 'Éidígíí baqgo k'ad beenahaz'ą́ danilíinii dóo  
bee 'álk'ehól'í danilíinii hazhó'ó t'áá nihí nihizaadígíí bee  
bik'e'eshchjigo nihá naaltsoos 'bikáá' nii'nil. 'Éi dadínóot'íí  
dóo ts'ídá nihíni' bidaat'ée góne' 'ta' baa ntsínáadaahkees  
dooleet'. Jó díí kwii naaltsoos bikáá' nááhásdzooígíí 'éi k'ad  
dííts'áadah náahai'ídą́ nihá ndaahya'ii 'át'ée. Jó 'áádóo  
wóshdęę' t'áá yéego 'ahgo 'ánáhoodzaago 'át'ée. Diné naal-  
deehgi, 'índa kéyah bikáá' kééhwiit'ínígíí da k'ad 'ahgo  
'ádzaago 'át'ée. 'Éidígíí baqgo k'ad kodi nahalzhiishígíí bíí  
nabik'ítsídaatkeesgo ts'ídá beet'ée góne' 'ta' 'ádá háadadi-  
doolhíí' Naabeehó nohtíinii t'áá nihí. Kwii haz'ánigi shí  
kót'éego 'ánályaago yá'át'ée nisin dadohnígigo nihá daa'niih-  
go yá'át'ée. T'áá 'éi bee náasdi nihí yá'ádaat'ée hii deidiil-  
tséé. Bighą́ą́h náádéjaa' nilíinii kwii bik'i náánásdzoh.

#### Section 15. Naaltsoos Bik'ehgo 'Agh Na'ach'idii

T'áá háida Indians Bi'aahwiinít'íí góne' 'Ánihwii'aahii da-  
nilíí shíí naaltsoos bik'ehgo 'aqh ni'dooch'it'ii siláago yá hadei-  
dile'go bee bá haz'ą́ dooleet'. Kéyah bikáá' daashj'í hónít-  
téelgo hódéet'i' nahalin, jó 'éi bikáa'gi t'éiyá 'ákót'éego naal-  
tsoos bee hadizhdoolíí. Biniyíe 'ane' ni'dooch'it' shíí dóo

ndidoolyéet'ii biniyíe 'ane' ní'diich'id shíí 'óolyéii dóo ts'ídá  
'át'éegi bééhózingo, 'índa haqah ní'diich'id shíí t'áá hó házhi'  
naaltsoos bikáá' yisdzohgo dó' t'éiyá díí naaltsoos bik'ehgo  
'aqh ní'diich'idii 'íllj' dooleet' dóo 'índa 'Ánhwii'aahii danilíí  
shíí 'ta' bízh' bikáá' yisdzoh dooleet'. 'Ákót'éego t'éiyá 'íllj'  
'íishj'ą́. Ts'ídá bééhózinígo diné siláago 'atah nilíinii doodaii'  
Wáashindoon yá naalnishii siláagoj' bééhózinígo 'atah binaa-  
nish naat'í'ii da 'ta' díí naaltsoosígíí yik'ehgo diné yine'  
ni'dooch'it'.

Siláago 'atah jilíí ndi t'óo sha'shinígíí binahj'go naaltsoos  
t'áágéed doo diné 'ta' bine' nish'dooch'it' da, t'áá hazhó'ó  
ts'ídá t'áádoo nídí ho' bééhózingo, 'índa ts'ídá t'áadoo baha-  
t'aadí diné yee yit'íni silj'go t'éiyá diné bine' nish'dooch'it',  
'índa t'áá 'aaníí diné 'ádą́qah dah hool'a'go hodine'ée t'áá  
nikééhonít'íid'ńt'ée' bibeehaz'áanii yą́qah dah hool'a'go ho'  
bééhózingo, jó 'át'éego dó' t'éiyá diné bine' nish'dooch'it'.  
T'áadoo bee ha'deet'aah nahaliní t'óo dzólnígóo diné 'ta'  
bine' ni'jizhch'idgo, ha'át'íhii da bits'ą́q' nízhdiiláago 'éi bee  
há haz'ánęę bitis nishdeeltáal nilj' dooleet'. 'Ákódzaago 'éi  
díí naaltsoos bikáa'gi bee nahaz'áanii atkéé' níjaa'ígíí 'ash-  
dla' góne' dah shijaa'ii biyaagi 'ashdla'áadahígíí bee bi-  
k'e'eshchjigo dah náánashjaa'ígíí bee saad hodidoot'ih.

#### Section 16. Naaltsoos Bik'ehgo 'Awáalya Góne' Diné Wótq'ii

Háida Indians nilj' shíí t'áá 'áltso 'ta' da bi'diiltsoodgo  
'awáalya góne' bi'dótq'go 'íishj'ą́ naaltsoos bik'ehgo diné  
wótq'ii t'áágéego tádiin dóo bi'aa hastą́qdi 'ahéé'ílkid bilááh-  
góo 'ahodoolzhishígíí 'éi doo bee haz'ą́ da. Naaltsoosígíí  
hólqgo dóo 'áníhwii'aahii bízhi' bikáá' yisdzohgo t'éiyá bi-  
lááh 'ánízáadgóo diné 'awáalya góne' wótq' dooleet'. Haa  
hwiidínóot'íí biniyíe ho'dótq'go 'éi naaltsoos t'óo 'átséed  
bik'ehgo diné 'awáalya góne' wótq'ii deit'ínígíí há hadidool-  
níí. 'Éi bik'ehgo ho'dótq' dooleet'. Haa hwiiníst'íidgo, bina'i-  
díkidi t'áá 'áltso béedahoozingo 'éi 'íiyisí bik'ehgo yah 'e'el-  
t'e' nilíinii há hadidoolníí, 'áníhwii'aahii nilíinii bízhi' bikáá'  
yisdzohgo. Kót'éego t'éiyá 'íllj' dooleet' 'át'dó.



**Secton 17. T'áá Ho'dótq' Ndi Há 'Aqah 'Ázláago Bee T'áá Bikáá' Na'adáahígíí**

Indian nilíinii t'áá 'ádqah dah hast'áq shíí baa hwiidínóo-tíí biniyé yah 'eelt'e'go t'óó 'átséed yee ch'éédoodáát biniyé bá 'qah ni'ílyéego t'áá bee bá haz'á 'íshjáq.

Diné ts'ídá bééhózingo sizíinii naaki dilt'éego 'Ánihwii'aahii yináát naaltsoos há yididoolchít, haa'í shíí naaltsoos hwee siltsooz 'ákwii. Díí naaltsoosígíí 'éí t'áá 'áájí ndaházt'i'ii ta' biniyé naaznil, yee has'áanii bikáá' daasdohígíí hazhó'ó ha-ch'í' yídóoltah, wólta' bééhojísingo 'éí t'áá hó yízhdoóltah dóó 'áníinii hoł bééhoozingo bizhdidoolchít diné bá. Diné yee 'ádqah dah hast'ánígíí naakidi bitis 'ánáníltsoogó 'éí doo bee 'qah ni'ádizhdoo'nił da. 'Íshjáq kót'é.

**Section 18. Yízhí Naaltsoos Bikáá' Yisdzohgo 'Át'éé Dooleetgi**

'Íshjáq díí beehaz'áanii daniljigo saad dah naazhjaa'ígíí bitah "Yízhí naasdzóii" ha'níigo naalts'idígíí diné t'áá bí bízhi' naaltsoos yikáá' yízhohii 'áátyińńí dooleet, naaltsoos bik'i ni'ít'áqgo t'áá 'ákónáánát'é, doodaii' diné ta' bináát 'álátsoh bee naaltsoos bi'deelchidgo, 'éí t'áá diné t'áá bí bízhi' naaltsoos yik'íizohígíí 'át'éego bee bá nil'jii dooleet.

**Section 19. Naat'áanii Béesh Bqah Dah Naaz'ání Ha'nínígíí**

'Íshjáq díí beehaz'áanii daniljigo saad dah naazhjaa'ígíí bitah saad "Béesh Bqah Dah Naaz'ání" ha'níigo 'atah nani-deehígíí hastóí Naabeehó Binant'a'í daniljigo nahat'a yiniyé yah 'anájahii 'áátyińńí dooleet. T'áá 'éí bits'a dahaas'nilii da t'áá 'aftso 'áátyińńí dooleet, jó nááah ha'a'ahdi Kéyah Binant'a'í dah sídádéé' béého'dílzín niljigo bééhózingo sinilii 'éí 'ákót'é. 'Índa hastóí dahóyáanii 'ákót'éego nahat'a yiniyé sinilgo 'atdó' t'áá 'ákót'é.

**Section 20. 'Aadahwiinit'jigi 'Ádizhdéelt'i'go 'Atah Nahojile'gi**

T'áá háíida Wááshindoon bá nijilnishii, Indians bi'oonishjí 'atah nijilnish ndi ha'át'éegi da Indians Bi'aahwiinit'jigi naanish ndaat'i'ii doo, ha'át'éego da 'ádizhdéelt'i' niljigo t'áá haniik'eh binizhdoogaat da, 'índa doo jidínóolt'ah da, t'áá hazhó'ó nááah 'aadahwiinit'jigéé' choo'j hodiit'i'go nahódíkidgo t'éiyá 'áajj' 'atah saad 'azhdoolniit.

Wááshindoon yá ndaalnishii, Indians bi'oonishjí 'atah binaanish ndaat'i'ii 'Áká 'Aná'álwo' yiniyé ndaakaii, 'índa 'Aze'e'íł'íní danilíinii dóó 'Ólta'j binaanish ndaat'i'ii da 'éí t'áá ha'át'éegi da 'Aadahwiinit'jigéé' 'atah ch'ídahodoo'aałgo haz'á, 'áko ndi t'áá haniik'eh 'éí dooda, bee há hool'a'go t'éiyá 'ákót'é.

**Chapter 2**

**NÁLYÉEH BEE K'ÉÉHOODQQL BIL HAZ'ÁAGI**

**Section 1. Bee 'Íhólníih Bít Haz'áqgi**

Indians Bi'aahwiinit'jigi nahazt'i'ii bee bíhólníihgo bíł haz'ánígíí biyi'gi háíida Indian jiljigo nályéeh k'ehgo 'ahaa hwiinit'ínígíí t'áá 'át'é bee bíhólníih dooleet. 'Índa t'áá háíida Indian nilíinii náánáta' doo Indian nilíinii da ta' nályéeh yił 'ahidoo'niidgo jó 'áko 'éí t'áá 'at'ch'ishdégé' 'aha'deet'áqgo Indian Bi'aadahwiinit'jigéé' góne' yah 'adoot'ih. 'Íshjáq t'áá háíida nályéeh k'ehgo bee saad bidiit'i'go bee baa náhódóo-t'jii, bee saad bidiit'i' shíí t'ah tá hadziihgo bee bi'ílníih dooleet. 'Áko yee 'ák'ihadidoodzihi hasht'eidoolíł. 'Ákót'éego t'éiyá nályéeh k'ehgo saad 'ahihidiit'éehii baa hwiinit'jii dooleet. 'Índa díí naaltsoos baa yíltsoozgo t'áá 'aaníí bi'ílníi' bee bééhózin doo biniyé t'áá bináát'éii bá hasht'e' nehe'niit dooleet 'Aadahwiinit'jigéé' góne'. Nályéeh k'ehgo saad 'ahidahidiit'éhígíí t'áá 'át'é 'íshjáq saad 'izhdiiłt'éeh shíí da díí k'ad baa hwiinit'jigo báh 'adooleetígíí bíghahgo bik'é béeso nizhdoonił 'azl'jigo, jó 'áko 'Aadahwiinit'jigéé' naaltsoos 'íł'íní nilíinii ba'at'k'ee béeso yah 'azhdoonił. Díí k'ad baa hwiinit'ínígíí báh 'adooleetígíí kwe'é 'adínóodah biniyé.

**Section 2. Beehaz'áanii Nályéeh K'ehgo Bee 'Aanáahat'íinii**

Nályéeh k'ehgo 'ahidahodiyiit'éehii ts'ídá t'áá 'át'é bee baa hwiidínóot'jii Indians Bi'aadahwiinit'jigéé' góne' 'íshjáq Wááshindoon bikéyah bikáa'gi bee nahaz'á danilíinii 'áájí bídadéet'i'ii choyooł'jii dooleet. 'Éí Indians Bi'aahwiinit'jigéé' haz'áqgi 'ákót'é. 'Índa Kéyah Binant'a'í bibeehaz'áanii bééhózinii 'éí dó' t'áá 'ákót'é. 'Índa Bits'j Yishtłizhii dine'é jilíinii habeehaz'áanii hółógogoo Wááshindoondéé' beehaz'ánígíí doo hach'áqah ni'diit'áagóogo díí dó' choizhdool'jii.

Háadi da Indian jilíinii t'áá hó ha'á'ál'jii bik'ehgo t'áá naaki sil'jigo, jó 'áko 'ákwii haz'áqgi bíł 'éedahózinii bína-bidídóokił. 'Éí yee 'íł ch'ídahodoo'aał biniyé.

'Áko háadi da ha'át'ii da baa hwiinit'íinii diné k'ehjí bee k'ééhodoodółtíi bá 'ádin sil'jigo, doodaii' Wááshindoondéé' bibeehaz'ánígíí doo ta' bídéet'i'gógoo, jó 'áko t'á'ó'jii state wolyééjii biyi' 'aadahwiinit'ínígíí bibeehaz'áanii k'ehgo niho-doot'áát.

**Section 3. Nályéeh Si'áqgi Bee 'Ánihwiit'aahii**

Díí nályéeh baa hwiinit'jigi Indian Bi'aadahwiinit'jigéé' góne' bee nihoot'áqgo 'íshjáq 'ájit'íinii, 'at'jiiłaii, diné bíní jiił'a'jii béeso bá ninázhdooldéet, doodaii' t'áá na'adeet haz'áqgi bá 'ákwii nizhdooléet. 'Éí doodago 'éí hanaanish da bee biká 'azhdoolwoł.

T'áá 'ádíłáahee diné bíní jiił'a'go 'éí diné 'at'jiiłaii ha'át'ii da bee bits'áhooldogo 'ákwii t'áá yíní si'ánigo bich'j' niná'jiiłlee dooleet.

Ts'ídá t'áá 'íiyisí diné t'áá 'ákójléehgo bíní jiił'a'go, 'at'izhdiilaago da nááahdi baa hwiinit'jigéé' góne' 'at'jiiłaii bá ninázh'doodléet dóó bikáa'gi nályéeh ta' naaltsoos bee hach'j' nináádooltsos. 'Éí diné 'at'jiiłaa'jii da náánábíł' dooleet, doodaii' hodine'é t'áá yíl'áá nt'éé' béeso bá sinilii da bitahjii kó-doolniit. Jó 'éí nihwii'aahii bee bíhólníih.

'Índa ha'át'éegi da doo t'áá 'ákó'ahijilnéehgóo ha'át'ii da bee diné bíní jiił'a' niljigo, doodaii' 'at'ch'ishjí doo baa hoj-yáqgóo ha'át'ii da bee 'at'ahijiiłyaago há baa hwiinit'jigéé' góne' 'at'ibi'diilyaa'jii díkwíł báh'jiiłjigo bee hání yil'a', 'éí t'áá 'ákwe'é bee níłtsóóhógo nályéeh hach'j' kódoolniit.

**Section 4. Nályéeh Bee 'Aahwiinit'jigi Bideená Naanish Ndaat'i'ii**

Nályéeh k'ehgo 'aahwiinit'jigéé' góne' baa hwiinit'jigéé' góne' bik'é na'azláagóo t'áá 'aftso há 'ahidoodzohgo bik'é nizh-dooleet. Jó 'éí háíida, doodaii' diné díkwíłt'éego da da'oo'íinii daniljigo, ch'ídahodoo'aał yiniyé ndahaaskaii náłéí dah dahi-diikaidéé' yáál baa daoozbáanii, jó 'éí saad 'aláqjii' shijaa'ii biyi' tsosts'idígíí bee bik'i náá'ashch'jigo dah náánashjaa'ígíí hazhó'ó yaa halne' díí da'oo'íinii bich'j' 'azlá nínígíí, 'áádóó 'índa 'aadahwiinit'jigéé' góne' naakits'áadah dah nádinibjiił wolyéhígíí ndayit'jiił dó' bich'j' 'azhdoolt'jii, 'áádóó t'áá díkwíł-góo da bik'é 'ats'a da'íizdélii hółógogoo 'éí dó' 'ánihwii'aahii hach'j' yídóoltah. 'Ákwíłléehgogo 'ákwíidoolíł. Doodago shíí 'atdó' dooda. T'áá bí bee bídahólníih.

**Section 5. Béeso Há Hasht'e' Sinilii Hółógogo T'áá 'Éí Ła' Ninályéegi**

Indians Bi'aadahwiinit'jigéé' góne' baa hwiinit'jigéé' góne' 'ákwii hoolzhishgo díí naaltsoos 'ayíł'ahii 'aftso bich'j' niná'díłléet ho'doo'niid nt'éego nijiltee'go biniinaa t'áadoo niná'jiiłléhé 'áajj' 'ahoolzhiizhgo nááah Naat'áanii T'áá'á'í ha'nínígíí dah sídádi béeso ta' há hasht'e' sinilgo Naat'áanii T'áá'á'í ha'nínígíí náłéí ha'a'ahgóo Kéyah Binant'a'í nilíinii yich'j' hwee naaltsoos 'idoolíł. Hqah háájilígíí dóó béeso dzisnilígíí dó' yaa halne'go. 'Áádéé' ha'át'éego shíí yee hadoodzihi. T'áá 'éí béeso hasht'e' sinilígíí bits'áq' diné bá ninánóhłé díniidgo t'áá 'ákódoolniit. 'Éí béeso yaa 'áhályá yiniyé sitíinii 'ákwíidoolíł. Daashjii néelt'e'go bits'áq' haahníł didooniit Kéyah Binant'a'í náłéí ha'a'ahgóo naaltsoos bich'j' 'ályaa'ígíí, jó 'éí t'éiyá bíhólníih.

Diné da ta' bqqh háá'áá nt'éé'go t'áadoo niná'jiiłléhé ha'át'íhii da bizéé' yist'jigéé' góne' t'áadoo nídí t'áá 'qahá'á ha'níigo ha'a'ahdégé' bee ha'oodził'go doodaii' Indians Bi'aadahwiinit'jigéé' góne' da 'ákót'éego yee hadaasdzii'go jó 'áko 'éí t'áá 'qah háá'á niljii doo. 'Áko 'adzísjiił honichxó'í ta' t'ah yidziihgo 'éí há ninádoolyéet, jó 'atdó kót'é 'íshjáq.

In this issue of the paper we are continuing the publication of a Navajo translation of the law and order code. It was translated into Navajo by Kayah David and Tillman Hadley of Tuba City, Arizona, and edited by William Morgan.

As you know, under the provisions of the Long Range Bill, the Navajos are to draw up a Tribal Constitution. In doing this, they will probably want to make some changes in the old law and order regulations to bring them up to date. The people and Reservation conditions have changed a lot during the nearly 14 years since this law and order was written up. It is up to you, the Navajo people, to consider these matters and suggest the changes that you want to make.

**SPECIAL REGULATIONS GOVERNING LAW  
AND ORDER ON THE NAVAJO AND  
HOPI JURISDICTIONS IN  
ARIZONA AND NEW MEXICO  
AS APPROVED JUNE 2, 1937**

**Section 15. Search Warrants**

Every Judge of the Court of Indian Offenses of any Indian reservation shall have authority to issue warrants for search and seizure of the premises and property of any person under the jurisdiction of said Court. However, no warrant of Search and Seizure shall issue except upon a duly signed and written complaint based upon reliable information or belief and charging the commission of some offense against the tribe. No warrant for search and seizure shall be valid unless it contains the name or description of the person or property to be searched and describes the articles or property to be seized and bears the signature of a duly qualified Judge of the Court of Indian Offenses. Service of Warrants of Search and Seizure shall be made only by members of the Indian Police or police officers of the United States Indian Service.

No policeman shall search or seize any property without a warrant unless he shall know, or have reasonable cause to believe, that the person in possession of such property is engaged in the commission of an offense under these regulations. Unlawful search or seizure will be deemed trespass and punished in accordance with Chapter 5, Section 15 of these regulations.

**Section 16. Commitments**

No Indian shall be detained, jailed or imprisoned under these regulations for a longer period than Thirty-Six (36) hours unless there be issued a commitment bearing the signature of a duly qualified Judge of the Court of Indian Offenses. There shall be issued, for each Indian held for trial, a Temporary Commitment and for each Indian held after sentence a Final Commitment on the forms prescribed in these regulations.

**Section 17. Bail or Bond**

Every Indian charged with an offense before any Court of Indian Offenses may be admitted to bail. Bail shall be by two reliable members of any Indian tribe who shall appear before a Judge of the Court of Indian Offenses where complaint has been filed and there execute an agreement in compliance with the form provided therefor and made a part of these regulations. In no case shall the penalty specified in the agreement exceed twice the maximum penalty set by these regulations for violation of the Offense with which the accused is charged.

**Section 18. Definition of Signature**

The term "signature" as used in these regulations shall be defined as the written signature, official seal, or the witnessed thumb print or mark of any individual.

**Section 19. Definition of Tribal Council**

The term "Tribal Council", as used in these regulations, shall be construed to refer to the council, business committee or other organization recognized by the Department of the Interior as representing the tribe, or where no such body is recognized, to the adult members of the tribe in council assembled.

**Section 20. Relations with Court**

No field employee of the Indian Service shall obstruct, interfere with or control the functions of any Court of Indian Offenses, or influence such functions in any manner except as permitted by these regulations or in response to a request for advice or information from the Court.

Employees of the Indian Service, particularly those who are engaged in social service, health and educational work, shall assist the Court, upon its request, in the preparation and presentation of the facts in the case and in the proper treatment of individual offenders.

**Chapter 2  
CIVIL ACTIONS**

**Section 1 Jurisdiction**

The Courts of Indian Offenses shall have jurisdiction of all suits wherein the defendant is member of the tribe or tribes within their jurisdiction, and of all other suits between members and nonmembers which are brought before the Courts by stipulation of both parties. No judgment shall be given on any suit unless the defendant has actually received notice of such suit and ample opportunity to appear in court in his defense. Evidence of the receipt of the notice shall be kept as part of the record in the case. In all civil suits the complainant may be required to deposit with the clerk of the Court a fee or other security in a reasonable amount to cover costs and disbursements in the case.

**Section 2 Law Applicable in Civil Actions**

In all civil cases the Court of Indian Offenses shall apply any laws of the United States that may be applicable, any authorized regulations of the Interior Department, and any ordinances or customs of the tribe, not prohibited by such Federal laws.

Where any doubt arises as to the customs and usages of the tribe the Court may request the advice of counsellors familiar with these customs and usages.

Any matters that are not covered by the traditional customs and usages of the tribe, or by applicable Federal laws and regulations, shall be decided by the Court of Indian Offenses according to the laws of the State in which the matter in dispute may lie.

**Section 3. Judgments in Civil Actions**

In all civil cases, judgment shall consist of an order of the Court awarding money damages to be paid to the injured party, or directing the surrender of certain property to the injured party, or the performance of some other act for the benefit of the injured party.

Where the injury inflicted was the result of carelessness of the defendant, the judgment shall fairly compensate the injured party for the loss he has suffered.

Where the injury was deliberately inflicted, the judgment shall impose an additional penalty upon the defendant, which additional penalty may run either in favor of the injured party or in favor of the tribe.

Where the injury was inflicted as the result of accident, or where both the complainant and the defendant were at fault, the judgment shall compensate the injured party for a reasonable part of the loss he has suffered.

**Section 4. Costs in Civil Action**

The Court may assess the accruing costs of the case against the party or parties against whom judgment is given. Such costs shall consist of the expenses of voluntary witnesses for which either party may be responsible under Section 7 of Chapter 1, and the fees of jurors in those cases where a jury trial is had, and any further as the Court may direct.

**Section 5. Payment of Judgments from Individual Indian Moneys**

Whenever the Court of Indian Offenses shall have ordered payment of money damages to an injured party and the losing party refuses to make such payment within the time set for payment by the Court, and when the losing party has sufficient funds to his credit at the agency office to pay all or part of such judgment, the Superintendent shall certify to the Secretary of the Interior the record of the case and the amount of the available funds. If the Secretary shall so direct, the disbursing agent shall pay over to the injured party the amount of the judgment, or such lesser amount as may be specified by the Secretary, from the account of the delinquent party.

A judgment shall be considered a lawful debt in all proceedings held by the Department of the Interior or by the Court of Indian Offenses to distribute decedents' estates.